ROUGH: RETURN TO ANNREA ASTI AFTER PROOFING

[redacted] ONLY

Must Remain in
Transcription Room

M2547 Group II
Barn 2/27/75

MR. NYLAND: Wait till we get high-t here like in the office, huh? Laile, wouldn't that be wonderful? OKAY, I report, I'm back again. A successful sales trip. I don't know how much I sold, probably it's all right if I don't get any returns. It was all right.

You know, they are younger than we are and they go through growing pains, like we have. We have of course our new growing pains; we never get through that. But it is comparable to what we were some years ago. The question is, for them, is still cooperation, wanting to share, wanting to work together, not to be too secretive, and really wanting to do something for each other instead of just on their own, although I would say, it is very good. Here and there some activity needed a little polishing up, or maybe even a little bit more disturbance than that. But I hope it was successful in that sense. As far as meetings are concerned, successful with thirteen meetings. Movements : 3 movement classes. And we had some music from Bob Bowman. So Gurdjieff was represented. We talked about Gurdjieff a great deal. Particularly in California, it is necessary for us to have a good strong group with all the different people who, by means of plagiarism, or trying to blow up the crumbs from the idea table, many times Gurdjieff's name is mentioned without any rhyme or reason. And if we can maintain the level at the Land, gradually extend it to Santa Rosa and Berkeley. Berkeley was really quite all right; Santa Rosa still a little bit in its infancy. But in general, I think they were glad when I came and were glad when I left. I can always counteract that by saying, how glad was I when I left.

But here we are, I had a chance to listen to last night, also the Wednesday previous. I didn't get that over there, but I tried to catch up. What will I say about your Wednesdays? I think in general, of course, I say, all right. You get together, you talk. You do not always make sense, but I don't think it matters so much. No. As I've said many

times it is really a matter of being encouraged, and as long as there is an expression of life. You see, I can understand so well-why always talk about Work when I want to talk about my life? And of course the question is always, how much of Work can go into your life, and the accent remaining on your life, and here and there a couple of drops of Hambledzain, to make the machinery of your ordinary life work better. In a very general way I think you have to learn gradual.... by the way I also listened to Tuesday - the pairs. This time, last Tuesday. No misunderstanding about that I hope, because I got the impression that they wanted to fight together in the presence of the others in the group. That is, when one person says something at the other, when they disagree or they want to add something to it, that it happens in answer to the same question. Each person of that moderator twosome, has the chance of answering a question and that's it, and the other answers the next question. Not discussion together about it. Afterwards yes, they can differ of opinion.

But as far as Wednesday is concerned, it is a group for the expression of your own ideas about your Work and based upon your experience. That's really all it is. It should not be difficult when that what you have experienced is of course your own world. But it's quite wrong that you feel that you ought to correct someone. Every once in a while those who are quite used to it and have had already many years of that kind of experience as moderator, maybe they're entitled to say a few words based on their own experience, but even that that I would go very slow about it. I would simply counter any whatever statements that are made with, "Yes, it reminds me of my own experience," if you want to link it up. If you don't want to link it up simply say what you experienced as Work and you want to contribute that. But no correcting or no making suggestions even. Based on your own experience, you can say what your experience is and maybe that can fit, and if it doesn't, it doesn't fit and leave it alone. There is no reason to convince. Each person in that group should stand on his or her own feet, and whatever there is that you want to say, you should say without shame, because when it's based on the actual application to the best of your knowledge, you don't have to be ashamed of it. You don't have to speak softly, you just have to formulate, and maybe it is difficult sometimes to find the proper words, because many times an experience regarding Work or its environment is emotional. There are of course different ways

by which people take Work in their particular unconscious state, and therefore it's worthwhile to talk about it, exactly because it is different, without violating principles. Sometimes the Clarity of the principle is not as yet mentioned. You must talk about an I simply as an objective something. You must talk about impartiality because if that isn't there it isn't worth working, but you can talk about preparation, ~~about taking the soil~~ of tilling the soil as it were. It is not planting as yet, but it is the preparing, of that what makes it conducive ~~conductive~~ regarding you yourself as you are, and then the planting itself is also ~~also~~ a description of how you start to apply Work, in what particular condition of your life you want to introduce an element of objectivity. And if you want to talk about the result for yourself it probably will amount many times to just saying that you had a knowledge of yourself at that time as an awareness, as an awareness existing as a function of your brain, or that there was really the noticing on the part of oneself of a presence of something of a higher nature, and that you hoped that that higher nature was aware of you. You see these are the things ~~kkm~~ from ~~your~~ our standpoint, we become noticing that what exists of a higher nature, we cannot say really that we are aware of it. Because we always have an idea how it functions and what it is, and also want to describe it. And whenever you want to describe anything you become partial. But from the standpoint of an "I, an "I" can be aware of, as we are, unconscious, because it doesn't make any difference what we are, as long as we are with life. And the recognition of that life simply makes this "I" function as an Awareness, that is an 'I' is in a state of actually seeing us impartially, and 'He' sees that this 'I', I say now "He", perhaps I should say that entity called 'I', is seeing with his own eyes as it were, perceiving, in awareness, and immediately, instantaneously. Because there is in that 'I' no thought. There is just a perception of that what is, is, without any further question,

so you can understand a little more about simultaneity. The 'I' functions that way--we don't. We all the time will keep on trying to describe what this 'I' looks like. It's really, I would almost say, none of our business. The fact that is important to us is that there is something of that kind, objectively, which then in being aware of us will start certain things going within our own unconsciousness, and it starts by the collecting of facts and facts which are then truthful, and then are given back to us in our unconscious state to be used by us as a human being for the building then of something that we will want to call Kesdjan, or a soul. So, this is a question then of give and take, this 'I' perceiving, we receiving, and using, for the purpose of further growth, in whichever way you want to define that and whatever you think growth might mean for an ordinary human being who happens to be on earth. You see, that is the one thing for Gurdjieff to give us, in such simple ways, a means of how to apply, no shennanigans, no special form of well, sometimes embellishment, or building it up in some way, or making it more beautiful than it actually has to be, or to surrounding it with all kind of ornaments. This Work is extremely simple and it is, you might say, made ready for us of the western world.

You see, if you compare it to, let's say there are the religions mostly, call them Buddhism and Tibetanism and of course compare to Christianity, compare to Sufi, where is it where it is clearly spelled out for us? We are not Persians, we are not Hindus, we are not even early Christians. We live in this, you might sometimes say, terrible and horrible culture and we don't want to go to cloisters and separate ourselves from the rest of the world, because Gurdjieff made it as an aim to describe what is necessary to become a man. I've said many times, not a God and not an angel, but a man who could behave in this world, who could-

I wouldn't say feel at home, but at least he would know what to do and how to be. That's the purpose. Of course it's the purpose of all esoteric knowdledge; how can one make a man on earth grow up to fulfill his real function? What is there to be done to make a person first aware of his own bondage? How can he lose himself? How can he become free from all kind of wishes to continue to possess himself and to feel that whatever he is doing is so lovely or nice. Even the pride that a person has about doing something good should be eliminated, because a person should become completely free. But then of course the state in which a person should wish to go, also that, we way heaven... What is it? Something in which there is understanding, in which there is no trouble, in which there is an understanding about what is needed to be done and doing it, without even any desire to sacrifice, because we don't know sacrifice in such a case, it is part of one's life. And one lives then that kind of a life, because it may be demanded or at least it is a condition under which that life has to live, not like ~~this~~ we simply keeping each other away from wanting to wake up, and even considering the necessity of keeping someone else asleep, or even to wish to excel, or even to wish to ~~touch~~ teach, to wish to be big, great, grand, Vanity... all kind of forms of that. Nothing ~~like~~ of that exists in heaven; there is no competition, because all men in heaven are God. There is no difference, but it is very difficult to find it now, or even the concept to be able to agree with it, and to come to that kind of co-operation regarding the wish, on the part of all of mankind, no exceptions, all of them, who are alive, who represent life in a certain form, that ~~are of~~ all of them, ~~should~~ should become free.

You see, you must more and more see this. Particularly I say when you compare it with Tibetan Buddhism. You compare it to certain things that you do know a little bit about, you've heard about [redacted]

Alice Bailey, you've heard about different people who came from there as lama, What is a lama? A man who has reached a certain height and is now fulfilling his function as a man on earth. Give them always the benefit of the doubt, How they are and how they behave and how one would be in the presence of them, of course its right, Gurdjieff was a lama, There was something there that one knew and that you could feel, you could not always perceive it, but you received it in some way or ~~another~~ other and you knew, it was there, and that you might say at times it was ready for one, when he wished ~~it~~ and, then he could help you. In that way esoteric knowledge is distributed and it has to be done completely free from ones own vanity, Not to wish to be a guru, but just ~~to wish~~ to be and have a being which then is acting as a guru. Compare it a little bit with what you know, which is really an aim belonging to the totality of mankind, and we simply try to find what is this road that will lead to the possibility of such ultimate freedom. Gurdjieff calls this kind of Work esoteric Christianity, Well, maybe the Christianity has to do with a form of Love. As you know, it is more pronounced in Christianity as compared even to Buddhism. Because one has to have a feeling for ones fellow man, and ~~what~~ when Christ means when he talks about that, I should say Jesus, about the love of mankind, love your brothers and sisters as yourself, that what is really the caring, the wish to share, because that is one of the requirements, that whenever one has something ~~you~~ you have to share it, you cannot keep it to yourself because you're not entitled to that, The fact that you get it means you also have to give it away. A person should all the time live in that kind of emptiness, wishing to fill as soon as it starts filling, start ~~giving~~ giving. I've compared it sometimes as you know with an accumalator or ~~OR~~ battery being fed by a generator, and constantly being used to give off light or power to a car. That is the state a man gradually should be

in, and then he can consider ~~xxxx~~ relationships with other people, ~~xxx~~ he can care for many, because it's on that kind of a basis of just the presence of such a person ~~can~~ will make you feel that you knew something can go on within yourself, and when that can be touched, ~~when that can~~ ... when that can be ~~arise~~ in one, then you look for how to do it further, then you start to become interested in this kind of Work, because with simplicity I ~~xxx~~ say, it has nothing to do with all kinds of ceremonies. They can become added to one if one wishes, but the simplicity is really the most important part of how to become so open, that that utter simplicity starts to shine, that it is apparent for a person to be what he is so that everyone even can see it, not understand it, (because that's only given to those who come gradually to a higher and a higher level) so that then ~~they~~ you will realize what is the level of such a lama, or Gurdjieff, I Call it now, because I don't want the distinctions too much between the totality of esoteric knowledge. It is not just given to us only; it is given to everybody who wishes to find out, when they want to search for that. We are not just a little clique who believes that Gurdjieff ~~xxxx

You see I feel that so many times that when I talk to a few people, like on the West Coast, I feel for them because they are really striving like we are and wanting to find out about Gurdjieff and the meaning, like there are fortunately several other groups in this country and not putting any water in the wine, and not making a faux pas out of it, because that's what they do, I'm sorry, I see these things and I read about them and I study their little brochures, and I say, what the hell; what do they know about the meaning of Gurdjieff? As you know we are working on proving, as it were, that what we are talking about is in All and Everything, that that what we call a method, what we call a certain way of how to learn to become free, how ultimately objectivity can be introduced, is based on All and Everything in a variety of different sentences, and we will use quotations exactly as Gurdjieff meant them or at least as he wrote them, with our interpretation, I hope it won't be necessary, the different things will be so lucid when you read them, that when you are reminded and know about Work you can recognize it. I want to do that because I feel it is so necessary to make a sharp distinction between those who actually understand Work in the sense Gurdjieff means it, and I say now, the way I understand Gurdjieff to mean it, and those who just take a little bit of the name of Gurdjieff and attach to it all kind of nonsense that has absolutely nothing to do with the meaning of the Gurdjieffian ideas. It is not that I want to prove that to myself, because I have no doubt about my own conviction, but I think it will be very necessary for those who come afterwards, in contact with a variety of different ways where Gurdjieff's name will be mentioned, and then maybe you will have something very definite to contribute to such people and to ask them not to use Gurdjieffs' name in vain. That's the purpose; it will be published

in Firefly as soon as I have time, I have very very little time, and I have suggested already a few times, don't bother me too much because I cannot afford it. I would be terribly willing to talk with ~~about~~ anyone who wishes to talk, I already have limited more or less to talk about Work, but even then, activities, different people wanting to do different things, I must give more and more to your responsibility, and to see what you have done in the last let's say ten days or so, two weeks that I was away, and you have been able to live, you have been able to do work, you have held together. Of course, you knew I was coming back.

I've said many times, try to imagine I won't, and then what is there among you all, that really is a relationship, and that that relationship is of value, because you want to maintain it for a very definite reason to profit by such a relationship, when you yourself need it and when you need a friend that there is someone who can hold your hand and tell you perhaps at that time. When you ask for it, it is all right that someone else tells you, otherwise go around and simply say "I am, I am". It would be an ~~illustration~~ illustration of the level on which you are living, and such an "I am" (E) ~~statement~~ statement does not mean that someone else has to answer it, you tell what you are doing in your own life by the application of what you understand, that is all. And that you have questions maybe here and there about how perhaps you could apply it. Someone can tell you, "I did this and this, and this morning I was busy and there I happened to think about Work and then I was reminded and then I made this possibility for myself, as an 'I', I called it an 'I', existing, because I wanted this 'I' to give me some help, I wanted to find out, could there really be that kind of an objective friend for me which I could make and imagine to be and in my imagination create it. And that then I could dare to ask for such an entity to be

present with me and to tell me this and that, whatever was necessary to see or to tell or to remind me, that I was alive and I have a responsibility for my life. It was not a question of just saying you move your hand and observing my hand, an 'I' is not interested in a hand, it doesn't even see a hand. It doesn't even see us, I'm almost ready to say, as a personality. It's interested in the fact of life existing as an expression, And of course when I move my hand it means that I'm alive, but that is not the obsevation of my hand. Whenever that is, whenever any movement, any kind of a manifestation on the part of myself, any kind of a posture, anything that I happen to do in some way or other, any expression on my face, what is the difference? It means I'm alive, that's what 'I' knows.

And then 'I' says, "that is right." You are expressing life, That's the first responsibility. You were born with it, you must now show it. And you must show now in your life that you use life's energy efficiently, simply saying that you use it in the right way, that it is not misused, that you don't waste, that you don't allow waste around you, that you don't fill your mind with all kind of sawdust, that you don't continue to consider other people in your feelings when you have no business doing it at all, and that you may be a little bit solicitous in wanting to help someone, to help him across the street, but if he can walk on his own, leave him alone. Teach him that way, if you wish, like they do in Bali with the little children being taught and the teacher is standing back of them, not to be admired, but the marvelous thing is when they are back and not touching the child, that what is right is right and what is left is left. There is no necessity to translate it when you're facing a person that you have a left side and it seems for you just the other way.

That's one of the things that teaching is unseen, you understand what I mean? Teaching is done by a behavior which behavior can be

read by others. And you don't even have to talk about your behavior. If you want to describe your feelings, don't. Feelings must exist by themselves as feelings, as forms of life, and force of life, which then are expressed in a certain way and will create an atmosphere around you, and those who are sensitive will feel that you exist, and you don't have to tell them about it. And then when they, feeling that, in your atmosphere, touching the two atmosperes, then it will penetrate into that what is their essential being.

Work is not a question of deepening. It is not interested in essentiality. It's only there when life becomes a little bit more apparent, because its not as much cluttered up by all kind of peripheral nonesense. That's the reason that we try to live in essence, but essence is not Work as yet when you reach it. It is an 'I' which reaches your essence on its seach to magnetic center. That's the condition which is necessary for a human being, when he considers his essence, that there is something in him which is awake, that then recognizes essence for whatever the value is, and perhaps recognizes, from a great distance what is magnetic center, and perhaps even that then this man, who is trying to become conscious, will develop his conscience to be sent out to meet magnetic center, because there are no words to describe a magnetic center because it does'nt know any dimensions. But it does have emotional states. Because that what is within this magnetic center is life, and that is emotion for us, emotion for us, essential feeling already one degree removed again, and one degree made much more difficult because of its form holding it. First get rid of the form; I've said it, make it transparent. Then when you're considering this transparency in a state of essentiality, you try to find out then what really makes essentiality essential. That attempt is really the question of your Work. What is it that makes even the

distinction between essence and periphery? What is it that one feels by wishing to go within, to find that what is still unspoiled, What is inner life, but when you are listening, you hear it cry, because something has to be done with it. It doesn't always want to stay in embryo. It has life force in it, You have to give it a room, so that it can start to develop. It will be utterly idiotic if a baby constantly stays in gestation and never is born. That's the whole idea, that I become responsible for the birth of something within me. I do not know how a person gets really affected that way, that he knows there is something to be born. I've compared it sometimes to a virgin birth, in which one man functions, each, man, man-woman, doesn't matter, in relation to that what he has, and in relation to that what is potential and that then because of the influences on each other, something is born within him that is a realization that there must be an answer to the quarrels of the mind and feeling.

"hen a man is looking for peace, when he wants to be at home within himself, when he doesn't want to be affected too much by the outside world, he must withdraw to the place where he actually can meditate, where he can consider what is the value of his life in relation to that what he knows about, all other kind of values, all the way up to God. And then coming to the conclusion that when the principle is the same, you might say that the Great Nature of ones' life is always the same, life as a force; movement--constant movement, That then in the identification of that, that is the relationship which proves to be alike, that then one has the assurance that you can learn to understand how such life can be made manifest, how a spirit can become a body, how within a body a spirit can start to grow out further, and be clad in certain ways, all kind of different ways of--let's call it psycological costumes--How can a man learn to live, simply because he must have within himself a desire to live now as a human being should live, not

disturbed by the outside conditions and to be drifting left and right in accordance with the wind and the rain and the rest; but that he has within him the possibility of using a rudder or that he has a certain motivation within himself, his heart, carried on by that what he calls emotions which perhaps can be used, you might say, as the fuel to keep his heart going. He must be interested in that because he knows that he suffers, and he knows that in that suffering perhaps he can see a little bit straighter, and knows much more what he ought to do and for a very definite reason, not so much to alleviate the suffering, but to see what the suffering has as meaning for him, to understand his life as it happens to be in accordance with his own personality and appearing on this earth in accordance with all kinds of different laws of astrology, but nevertheless all of them representing life in some form or other, and the acceptance--after all that's the most fundamental concept, the acceptance of that what I am. You can say "I am because I accept myself."

Well you see, we want to talk about such things in meetings to get stimulated, so that afterwards you will be able to sit and think and consider and really I say meditate, I only mean this question of thought going over into a thought without attachment. Try to see that. It simply means that your mind will start to function objectively. That it will consider all the different experiences your own, without having any particular reason to change it, and only to wish to understand it and to see what the value is, not to negate it, but to put it in the proper proportion, to all kind of manifestations of your life as you have to live it. That is really the problem in meditation; to become objective to oneself. To wish to be objective means; I want to be fed during that state by something of a higher nature than I am. I want to make sure that that what I do in this quietness of

myself to find the strength which is necessary, and for that I have to have a belief in ~~xxxxxxxx~~ something existing higher than I am ... the next level and the next level, ultimately, infinity, whatever that might mean at any~~xxx~~ one time. For that reason I want to remain alive, in order to discover ultimately the ultimate. Maybe I think about that sometimes in my mind, and I have all kind of interpretations of my thoughts, and in such thoughts I know that sometimes I'm right, and sometimes I'm way off. That is why I say that in that form of meditating it's not me which wants to meditate. I want something to come through me which will tell me, be objective to your past experiences, be objective also to that what you are at the present time, be objective in the choice of the future and what you wish and the kind of ideal that you now hold before your forehead and you wish that you could become like that ideal. All of that, in an objective ~~in an objective~~ manner. All of that could become God given, so that you yourself don't have to attach a particular value to it, ~~then~~ than only that what you are justified to have. If anything is justified it ought to give you a desire to be more at home within yourself. After all, that is what one would expect a human being to become. Unfortunately the earth, and I say again and again culture, the God dammed culture, under ~~which~~ we happen to live, which makes things so completely upside down and which gives values where they don't belong any more, where everything becomes much too solid where it should be ephemeral and when it is light and we make it still heavier. It is so stupid to be constantly under such an influence, And we are drawn to it because we happen to breathe, we happen to take it in, this atmosphere of this earth, and we take in the breath many times of other people, and we are really affected so many times by things that we really don't want to be affected by but there is no room to get away. If we could walk in the forest, get away for a little while ... if we could ~~and or sit~~ (2) in a little hut, ~~get a little bit~~, and be by oneself for a little while. It is very

good sometimes you know to go away form this Barn, to spend some time somewhere else. A few people mentioned it, I think, in the last meetings, and it's quite right. Test yourself out. This is not much of a school. It is not much of a Barn, either. It is a group of people with a tremendous number of misinformation, and really conditioned in some way or other, many times quite stupid.

But we are striving. There's something very honest about many of us. There is a willingness to find out, sometimes at a great cost to ourselves, and of course it does require sacrifice because otherwise it wouldn't be worthwhile. You cannot expect that things are given to you simply because you ask for it. One has to work for it; payment, in some way or other, on the other side of the scale. The heavier it is the more you would have to pay, (if that is a rule; Sometimes I don't know even). Because sometimes I expect and my expectation has to be lived up to by myself, and in the wish to receive, I receive, when that what I wish to give is not in the way of the reception.

What is it? I want to become a Man; I am willing to give up all my youth, everything that I've lived through, all possessions that I have, I really don't care very much about that any more, they've served their purposes, I don't hang on to them. If I cherished, several years ago, ten dollars, I don't care any more if it's now five. Maybe I can get to the point where I say, "Let it be one", and then after some time, "what do I care ... here, you can have one dollar, it will make me free." One must look at life a little bit that way, because if we put life in a form, life starts to become demanding. But when the accent is on life itself as a force, then one can see the demands of the body, and that what actually should take place is to tell the body, just be a channel for my life, will you? Don't insist that you have demands which I as an alive person, should have to follow. Because my body

belongs to the past. You understand that; it belongs to this earth. It is not this body that is going to heaven. Very seldom that bodies go to heamen like Abdil, and that was for a special reason. But we die, and dust returns to dust, because dust without life is not worth that much, it is just dust. But therefore, if I say that the accent of myself is on my life, on that what is a magnetic center as essential essence, essence par excellance, that what is the reality of such essential being, then I say, "You, my form, my body, my manifestation; get out of my way. I want to be free." Sometimes I think one has to have that kind of attitude towards oneself. It has to be there when you want to pray to God. Because he will understand that. He will say, poor man, he's still in the form of a body, maybe that body should die, maybe you should come up to heaven. And maybe he says, but if you understand the form in which you are, and the accent is now really on your life itself, why bother about your body, why even think that it is important to consider it? And maybe there is another answer again, that why shouldn't you stay on earth for a little while. You have profited to some extent and maybe you have fulfilled your Karma in the way that it was necessary so that you are entitled to freedom. But maybe you should stay a little bit on this earth; there is no necessity as yet for you to come up when you still can do certain things down below there in helping your brothers and sisters.

Now you see maybe at such a time there is a certain task laid on one; sometimes one cannot believe the reason why some people die young and why others have to live a full life time and even others a little longer than usual. Of course, there must be a reason because nothing is unreasonable in the totality of the universe. It must be an understandable law that way, because if you would leave a little loophole where there is an allowance of chaos then of course you ~~will~~ would start

to question the rest. Either it is yes, all intellectually understood as laws, all emotionally understood as ~~xxxxxxx~~ relationships, everything included in All and Everything, no exceptions made, not for anyone an exception, all men are called, ~~xxxxxx~~ all men without any doubt, and then this life as it exists is the same, and for that reason it has affinity. And when only the form disappears, then the affinity can become apparent in the form of attraction. Of course we wish it already before, before the form has disappeared, at the same time, that what should be a relationship should be, to start with, an emotional one. It should end with a development of a soul. I say ending to that kind of a state of evolving and that state in which the real feeling, emotional, emotional contact, can lead to something which is a spiritual value, and then as a spitit, as a soul existing, we wish of course that that then could remain permanent. But who knows, we are not there, but we can strive towards it as a real reason why one has to go through an emotional state of Kesdjan and will make allowances for the dying of that, the simple reason being, that it is so difficult to give oneself up completely free from feeling. You see, I can to some extent do away with the manifestations of the form physically because I can be quiet; I need not move, I can simply be standing still. I cannot say the same thing to my feeling. It will keep on forming, let's call it rates of vibrations, it still is, as long as my heart is pounding, it will create that kind of a state I call a feeling and an emotion, and I remain attached to it. If it is the possibility of becoming a soul in freedom, from physical body, and freedom from emotional, that then that what can exist as, call it intellect, can really be free on its own, because it is possible for the mind, even the way we know it, to be by itself, and it is indicated by being enclosed within the skull, in a very simple section of the body, and there is nothing else that is intellectual. But you see, in order to become fully free for the soul, the Kesdjanian

body has to die. That is why it is prescribed, because that's the most difficult thing, is to die to your feelings. And many religiend are based on feelings as the most important part by means of which they will reach the Holy Father. And of course it is right that it is used for that purpose, because that is the attraction to God. But a religion is not meant to end in God. It is meant to become a man who then will walk towards God, and then because of his walking towards God, will become a God, and in that prodess he will know that that what is necessayy is to even do away with the love of God, to be able to be free within oneself, in being that what is as God as if existing that way. How does he know that? What is the criteria? I think you must understand that. When life becomes free then it is only expressed by meand of a body of a feeling or the mind as a function, that such forms only become a channel through which the force of life flows. If that takes place, you say now theoretically, a hundred percent, such a man is a God, because that is the freedom that we mean, and that culminates finally in the activity of the soul itself which is a freedom free from the channels through which life has grown and where life itself meets on its own, sometimes I compare the universe as nothing else but a field of force or a force field. One entity as it were of Kinetic energy, I said a little while, constantly moving, constantly in movement, because it has to be kept in equilibrium, maybe for our concept that's the only way we can imagine it. To be in equilibrium means that what goes to the left is equivalent to that what goes to the right. That is the way we express it, when we say there is equilibrium between the mind and the feelings it is for our terminology and understanding between the two, so that there is an even exchange between one and the other, and that even then the two are in balance with each other, not overweighted one way or the other.

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LINE 9

Judy McMillan

You see this question of peace within oneself, that balance, this being at ease, I said it is at home, it is as if one wants to live within ones soul, as if one, at that time, doesn't want to be bothered any more by the conditions of ordinary life because it has had its say, and that all relationships have been solved, I say now, in fusion, because then there is no more reason for having any emotional state exist. But you see, we philosophize now, simply again and again to have an aim, and to see such an aim, perhaps every once in a while, in different kind of colors.

And return time and time again to this earth, like many times the Karma is not as yet fulfilled, and that many things still have to be done, and maybe as I said before, a Karma ~~might~~ may be exactly what is necessary to be on this earth, like a llama,.

I say again llama I want you to understand that kind of esotericism because Gurdjieff spent so many years in these countries, in that surrounding, and in Tibet. You must also understand a little bit how it came, that through Gurdjieff this kind of esoteric knowledge was flowing, and then his wish to make it available for the Western World. You see it is much better _____ that he went, and of course was impressed, and was affected, and you might say had part of his roots there, a great deal even. But searching for twenty years, wanting to find out what is the reality of all things and to discover the answer to riddles and problems. Who of course among us has done it? No one, you know that. We got caught in a culture, didn't we? And perhaps we couldn't help that. But of course this whole question of then, why didn't he stay there, why did he want to come and perhaps was he inspired, or was he taught to do that, was he commanded to take upon himself that kind of a task, to go over to Europe and to stay there a little bit in Berlin, London, Paris, trying to erect, to create something that could become symbolic, and wanting then that to be an institute of higher learning [redacted]

or rather the learnigng which could be the highest. Amd thenof course the accident; you know the story about that. Whatever it was, that still was required of him; sometimes Gurdjieff did allude to that, that there were forces who governed him, and there were forces who at times did not want him to continue to live and who put him in danger, Gurdjieff talks about that; three times his life was threatened; not killed; A year before he died he was in an accident; I do not know if you know. Again two cars colliding; one man died. And Gurdjieff said, he had to die. I as yet don't die. It was not for me.

The indications every once in awhile that he did know what was ahead; what had to come. When he left this last time, when he went back, and a year afterwards he died, he said, 'I will come back, but no one will know it.' So that gave rise to many of us to speculate, so he didn't want that to happen too much, so he took out of his pocket a pair of dark glasses, and he put them on and said, 'You see, nobody will recognize me.' Such a beautiful way to alleviate our fear, because you know many of us really loved him.

I think it is necessayy to have pictures of that kind. Not just a description of his life. Just every once in a while an idea, what Gurdjieff was as a man, and how he then behaved that way, or had to, or did whatever he felt was right, so that then in that kind of behavior he could communicate also. Even if you didn't like it, even if it rubbed you the wrong way, even if sometimes it may have been a little crude. Whenever there is a life force within oneself which wishes to grow out, and as I said many times, will become a ~~kkxnk~~ plant, with flowers and with fruit, the strength for that life to actually start to really develop is really all that counts. We consider that strengt wirh a wish for oneself to wake up, and the symbol for that awakening is the 'I'. That is why I say, when within one there is this wish in such a strong way wanting to become free, that is almost the equivalent of the creation

of that what is going to help me to become free, I say, a good wish really means an 'I' existing. But then the reason for the wish, it extends, for the reason for the 'I' to exist, and then you must know why this 'I', now in existence has to function. It all goes together because starting with the wish you always end up with Work, and it doesn't matter where you are, how long it might take before there is the realization that Work has to be the end, because the end of Work means knowledge of myself so that then I can Work again. 'I' cannot continue to Work until 'I' get the Knowledge which is required for the understanding of further application of Work in my life. But the beautiful thing is that when I do have such information available and when it is based, as information on truth itself, it introduces into my life as a person information of the kind I can rely on, and that in itself makes me a different kind of a person, so that whenever 'I' Work 'I' change, and with this change 'I' change also in my wish, either deepening it or having a wish with more understanding or more possibility because 'I' have changed in the direction of wanting to become a Man. So you must see that everything that 'I' do in relation to that what 'I' call Work ending up if possible with Work itself in the form of giving me the data about myself as I am, that 'I' am, how 'I' am, what 'I' am, all of that. That then because of it, the change that takes place in me becomes, let's say, a little bit more objective, a little bit more understanding of the aim and the reason for my existence, a little bit more of strength that I want to apply, that what I can apply and know that I cannot as yet apply that what I really am unable to apply, I call that understanding of how to apply what, when, how, and in what form; that I learn more and more when I can Work and when I should not Work and when it is too difficult, and that I am satisfied by saying, it is too difficult for me at this time, my capacity is not as yet

that what I wished it to be, sometimes I eat too big a piece and I cannot digest it, sometimes my wish is much larger than my stomach. And I find out by eating. And when it has to do with psycological changes, I know that too much food of that kind, reading and reading and listening and listening to tapes, or sitting and sitting and sitting and sitting, is a little bit disgusting at times, because you overeat and you forget to put it to Work. Don't do that, there is an equilibrium between what you take in and what you have to use. I've said induction and deduction have to be equal. When you apply, you use up your knowledge, it becomes understanding, it belongs to a higher level, and therefore, you are empty of knowledge, and so you wish to Work again, to acquire again Knowledge which is truth and again, that what is truth for you will become apparent in your behavior, and for that reason, there is more understanding and again and again the cycle continues with the wish for more knowledge of yourself.

That is why meetings exist. Groups of people coming together. Aren't you ashamed when you have a silence? Can't you make up your mind, that when you come here on a Wednesday, that ten of you have a question. Why is it so terribly difficult, and so disturbing. And the person who moderates, he cannot do very much about it, he can say come on, come on, let's have some questions. But why in God's name don't they come from your center of your being, of that what you really sometimes do honestly profess, that you want to grow up and for God's sake why don't you talk then? You have a whole week to prepare. You have a whole week of being in contact in all kind of different ways with this kind of Work and these ideas. We still talk a little on a Thursday and on a Saturday and on a Sunday maybe, and for the rest, you have your own little groups, and don't they give you information about how can you contribute to the level _____ of a Wednesday meeting? I'm saying it again; aren't you ashamed that you

don't carry this meeting, ~~same~~ that meeting, that you still have to wait, for one, two minutes __ silence ___ no one saying any thing, not daring. I don't know where you live sometimes. If life is alive in you it ought to flow over. That's the way to live this life, until the very end. Constantly being interested in whatever takes place, constantly having a reaction, constantly being in equilibruim regarding that what affects you, so that that reaction is also balanced within yourself. Constantly this aliveness, so that you wish to be, young and old and middle-aged, all together at any one time, when it's necessary, to go from one state into another, to be flexible, not always crystallized always in the same way, as if people should recognize you by that what you are all the time. Give them a riddle ~~so that~~ and you appear sometimes a little different so that they will ask you, who are you? I've never seen you before in that way. Can't you? Could you not make up your mind? If you really consider this work important why then don't you show it? Is it so difficult to talk about attempts you make, particularly when maybe you're not entirely sure you do them right, but at least can't you say something about an inner life? If you are actually innerly living don't you think that can talk? And why should you put on a big face and don't talk at all and sit there, I say many times, like a sponge, sucking up that what doesn't belong to you, because you're not giving. Do You understand that Work is giving, not just take, take, take. And when it is your life, YOUR life, it is not so difficult to give. Because if you care, you want to share, you want to; you're compelled to! In a certain way, not forcing it on someone, but just showing it, so that you're step is light as you walk, so that you have your head up and that you face someone with love in your eyes and a smile on your face, and every once in a while a maybe helping hand or a caring, and putting a hand on a person's shoulder and say,

look it's beautiful isn't it today? Look at the sunshine! How marvelous it will be when spring comes. I already live in spring now, these days are given to us, And when you are stuck in the snow, yes, in emergencies then it comes out a little bit, Fortunately, that you still want to help because someone else is suffering.

But I'm talking about a meeting, and when there is silence, several suffer, maybe they cannot do it at that time, talk. Maybe they want it, I make allowances for everybody and everything that anyone will want to do, think, or feel. At the same time there should be a little bit more of some people, who want to help a meeting, to bring it up to a level. A level with a question and a statement about Work. You know what it is to have an 'I' or to make one. You know what the functions are, Talk about that, Exact process of observation. As Gurdjieff determines it and defines it, you must know what it means by this time, and how you try to apply it. That you don't talk too much, about simultaneity, alright, you don't understand a moment so easily. At the same time you know what instant coffee is don't you? You put water and there it is, ready made. So I'm a little ashamed of you sometimes, I really ____ I sit, and I wait, and the cassette grinds further and further in silence. A little coughing here and there, and then someone re-sitting on the chair and the squeak of the chair, No words and what will I imagine? That there's a tremendous amount of information going around without words? You must understand these things _____ if no one in this group suffers I assure you, I suffer. I say, I'm ashamed. Maybe I shouldn't be, shame in itself for me does n't matter that much. Also the question of an understanding of human beings and the difficulty they have of talking about their inner life. I know that. At the same time, I've talked so often, so many years and so many times about almost similar things, repetitious, saying it maybe, making an attempt to say it in different ways, so that it can affect you differently, in feeling,

in emotional state, giving you what I thought was necessary or that I believed in, and opening up to some extent even in that what is part of my own private life. And of course, I think you appreciate it. But you don't act on it. You don't take the next step, you don't really realize what you do by accepting me talking to you, and not doing anything when I ask you to do something about it. And in the last instance, what the hell do you think you want to do for yourself when there is a possibility of actually becoming so selfish without interfering with anyone else, for the wish to elvolve and to develop your own life. Why don't you? I wished you would consider these things. They are much more serious that you believe. You think it is just superficiality, and I am not talking that way. It's an attitude you have, it's an attitude not wanting to be even honest, but covering it up constantly with this nonsense, I call it again, culture, preventing you, finding all kind of reasons. All the time justifying, rationalization, that what prevents you from talking normally, like an honest simple person would talk, like you would talk about weather, you talk about conditions of yourself, you talk about certain experiences of yourself, you talk about the application of a different kind of tool and the difficulty involved in that application. That's what you talk about, and in a very simple way. But when you don't, you think that that culture is going to help you in the end? This wonderful culture of this understanding of pscycology, money, money, money, power, power, power, lie, lie, lie after another, secrecy, secrecy, prevention of things to come out as truth. You think that is going to help you? So don't put the cart before the horse, will you! seek ye the Kingdom of Heaven first, and then everything will be added unto you. You know why? Because it won't make a damned bit of difference, if you once understand that you will see the value of all that peripheral ____ I call it nonsense. Sometimes sawdust. It has its value, here and there, sure you can

place it in the attic, you can place it in the cellar, you can place it in the closet, you can have a key to the closet, every once in a while look at it, simply see it's there, still there's something you own, like a lovely costume that you were wearing at the day of your wedding. But you ~~don't expect~~ are not going to go through that again and again and again and again. You expect to live, don't you? You expect to develop, you expect to experience new things, you expect to grow up, you expect to walk in unknown country, don't you? You hope that there will be a possibility of a further understanding of things you don't know. You know, ~~you~~ sometimes you even believe that you are in search for the miraculous, and then where, where, where is that miraculous thing that you discover here at the Barn? When you get up and you open the door and you say, there is a miracle in this kitchen! You go find it, will you? It is there; in truth, it is there. But you will find it within your heart.

Esoteric knowledge means only the possibility of the acquisition of that what will make you alive. That is why it's esoteric. It has to penetrate into you. You have to make it your own, and then that what is as religion, that kind of knowledge will guide your life during the day, lit up by a cloud representing objectivity in front of your forehead, and lit up at night by that what comes from your heart, warming and giving energy to that kind of knowledge to be able to continue in the relationship between day and the next day, overbridging the dark night.

I don't know what you are going to do, There are thirteen tapes from the West Coast, are you interested? You must take sometime off you know for eternal life, for an understanding that eternity ~~belongs~~ is involved in living, that it belongs to it, that living will make it clear to you what eternity means, that that what you wish is of course God, to recognize you. You know well enough that if He did come you wouldn't see him, because you're asleep. Remember the bridegroom and the

virgins and to keep the candles lit. And those who fell asleep; And you might they were fooled. They had to wait for another reincarnation to see the bridegroom at that time. But those who were not foolish, Thank God, they could go up one step higher to the inner room. A door opens, you might say, by the bridegroom whose mission it was to show the way. I say many times must Work more, you really must make attempts. You can tell yourself at the end of the day that you have been alright. You can mean it. You can give yourself self-reliance, self-trust, self-confidence. You will know it the next day when you wake up if there is enough of that kind of solidity already crystalized in you, that you dare to stand on it, that you dare to say things, that you say yes, but I AM. Regardless of now what is happening in the outside world, and the radio and TV and friends well meaning and enemies not so well meaning, all the time affected by that what are such influence, all the time reacting, at the same time your solidity, to pray for God to help you how to cement it, how really to use that as a term maybe, something like a construction engineer, an advisor, I've called this 'I', a guide, a counselor sometimes I say, who must then because you call on him, you have created him in the sweat of your brow, you have created because you're in your Work could not get to an answer and you wanted an answer, it cost you energy, you perspired; that gave you the inspiration. If that is true, then at the end of the day you can say, alright, I hope I sleep well. I hope I won't be disturbed, not to have bad dreams or nightmares, but that there is already an indication of peace within myself, that I don't wiggle too much, that I don't turn over too often, that I keep quiet, that I can relax, that my feelings can take their proper place in the rest of my body in wishing to relax it, to relax my solar plexus. Almost I would say that the feelings as nerve nodes are fed but ready to go at any time back to my heart, and that my mind, of course, I don't want

dreams; not too much. I have to rest with my mind. Many things went on during the day, they were busy, all these little cells. All the different sense organs, they have to have a little rest because it's not necessary to be active all the time, and then I fall asleep thinking about God. Does he fall asleep also?, Maybe, sometimes, he is not awake, because he is busy in his sleep to think, how will he be when he wakes up in the morning?

So, no questions and no answers. Or perhaps a few answers if you can read between the lines. Some other time questions. Saturday, But Work and Work and Work, encourage each other. Be friends will you? Get out of the way with your own vanity, or as if you know. Who knows? You know nobody knows, really, we're just trying, trying, at times, yes. Keep on trying, Good Night.

END 2547

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